2005

REVERIES;

PHILOSOPHICAL, POLITICAL,

AND

MILITARY.

As the aſpiring eagle wings her way,
Againſt the broad effulgent orb of day;
So Contemplation tries her boldeſt themes,
By the pure light of Truth's all-ſearching beams.

VERITAS PREVALEBIT.

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REVERIES.

THE ſtateſman who forms juſt opinions of the manners and uſages of the times, weighs both their preſent, and future influence; and while he adopts meaſures conducive to the internal proſperity of the kingdom, renders the vigour of his adminiſtration apparent to all his foreign alliances.

Commerce, the great ſource of opulence, is, at certain periods, cultivated by every ſtate, in proportion to the advantages of its geographical ſituation, and the number of its inhabitants. In peace, the ſtreams of commerce accumulate as they flow; and wealth, and plenty, are perpetually ſeeking new channels to diffuſe the conveniences, and luxuries of life.

If general happineſs be the reſult; to promote, and preſerve mutual harmony and intercourſe, between nations, muſt be the wiſh and aim of every wiſe and well-judging miniſter.

It is with kingdoms, as with families; nature hath traced the limits of both; and to exceed them, is to barter happineſs and ſecurity, for ſplendid weakneſs and nominal ſovereignty. Unweildy empires are ſeldom long undivided; provinces remote from the ſeat of government, if weak, are invaded, or deſolated, by ſome warlike and ambitious potentate; or, if poſſeſſed of interior and independent reſources, conteſt for local privileges, 'till they finally revolt.

Theſe truths detailed in hiſtory, and confirmed by the experience of our own times, ought certainly to damp every inordinate deſire of conqueſt.

The ſword of war, ſhould be the ſword of juſtice; and never unſheathed but to guard the rights of mankind from violation.—The principal events which render an appeal to arms conſiſtent with the law of nations,

ons, and neceſſary to the preſervation of a ſtate, are the following:

Hoſtile preparations, whether open, or ſecret, of a rival kingdom;

Territorial encroachments;

Interrupted commerce;

And hoſtilities againſt an allied power.

War, commenced on theſe grounds, is juſt, honorable, and heroic: but a monarch who enters the field, at the mere ſuggeſtions of ambition, is anſwerable to heaven for the ſlaughter of his fellow-creatures, and to his people for the ſacrifice of their lives and fortunes to gratify the moſt deſtructive of human vices.

Commercial ſtates, particularly, ſhould aggrandize themſelves by the arts of peace; for war interrupts their trade, drains them of wealth and inhabitants; and their victories, however celebrated, are in general, but ſplendid loſſes. Carthage neglected her real intereſts, to acquire military fame; and fell not leſs the victim of her own ambition, than by the ſuperior valour and diſcipline of the Roman armies. Great Britain, from

her ſituation, is both commercial and military. The property ſhe acquires, ſhe is obliged to defend; fleets and armies are therefore occaſionally aſſembled to protect the wealth and territories of her ſubjects from invaſion. But as commerce is her primary object, and the great ſource of her opulence; it is evident, that theſe defenſive powers ſhould never be led into action, unleſs compelled by actual, or intended hoſtilities.

The unreſerved intercourſe between the ſtates of Europe, renders their intereſts, ſtrength, and reſources, known to each other; and occaſioned the ſyſtem of mutual defence, termed, the balance of power. Alliances are formed to prevent one or more ſtates, from oppreſſing and annihilating others; aggrandizing themſelves, and deſtroying that equilibrium in which conſiſts the ſafety of the whole.

Continental alliances have been thought burthenſom and prejudicial to the real intereſts of Great Britain; but this opinion appears to have originated from the impro-

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priety of ſome, and the ill-uſe or neglect of others. It ſeems, that to abandon them altogether, would be a voluntary rejection of powers highly valuable in the hour of contention with the ******, who are perpetually nurſing war in the boſom of peace, and who commence hoſtilities whenever they conceive themſelves ripe for action.

Whenever continental war with F***** becomes inevitable, let us not forget that German armies are powerful maſſes, requiring not a handful of Britiſh; and we can afford no more, to extend their lines, or turn the ſcale of a battle. The operations of our troops ſhould be directed againſt objects, where their valour, activity, and genius, can exert themſelves in full force, and cooperate by gaining victories as uſeful to ourſelves, as fatal to the common enemy. The capture of fortified towns, and the reduction of provinces, are indiſputable proofs of military ſucceſs; but if theſe towns be afterwards reſtored, and theſe provinces evacuated, to what purpoſe have we fought? Yet ſuch hath been the termination of every

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continental war we have engaged in. Experience having taught us that conquests, in the heart of an enemy's country, are difficult, if not impossible to preserve, it would be manifest absurdity to attempt them again, even with certainty of success.

The enterprizes of Great Britain should correspond with the dignity of her national character;—they should be just, courageous, and politic. The numbers, the extent, and the wealth of F*****, secure her independent dominion as an inland power; but it is for the interest of Germany, that Great Britain should possess the sovereignty of the ocean. The reason is obvious,—it is a species of power beneficial to herself and her allies, without the possibility of its becoming injurious to either.

Whenever Great Britain is compelled to unsheath the sword, the reduction of the naval powers of F***** should be the first object of the war. The troops co-operating with her maritime force, would execute such other enterprizes as the wisdom of ministry might dictate; and thus true glory, and national

tional advantage, would be more effectually obtained, than by planting the ſtandard of England on the walls of Paris.

Reflection aſſumes not a magiſterial air, when ſhe analizes events which ſprang from light and accidental cauſes; however important ſuch events may have proved to the intereſts of ſociety. If induced to narrate them, ſhe ſmiles at the graver follies of mankind, and amuſes herſelf with reviewing cauſes, and effects, in which the ſerious, and ridiculous, are equally blended by the wiſdom and weakneſs of human nature. In this claſs may be ranked the diſpute which formerly changed the ſpiritual and temporal affairs of this kingdom, and operated, by example, on thoſe of the continent.

For many centuries, certain perſonages have been ſucceſſively elected the ſpiritual dictators of the catholic potentates of Europe; and in conſequence of ſuch authority, emperors have occaſionally officiated as their grooms, and none have ventured to approach them without kiſſing their great

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toe in an attitude expreſſive of reverence and humility.

The profoundeſt homage, indeed, ſeemed due to thoſe whom St. Peter is ſaid to have inveſted with the power of opening the gates of heaven. If hiſtory has refuſed her belief of this power, ſhe has given repeated proofs that the apoſtolic keys procured ready admiſſion to the treaſures of princes, and the wealth of their people; and we are tempted to believe, that unleſs they had poſſeſſed ſuch virtue, the ſaint would have remained to this hour without the aſſiſtance of his ſpiritual delegates.

Long had the pious deluſion proſpered, when a certain monarch, captivated by the luſtre of a pair of brilliant eyes, beſought the great diſpenſer of earthly, as well as heavenly bleſſings, to releaſe him from his matrimonial vows, that his conſcience might be at liberty to offer them at another ſhrine.

Either the intereſts of his holineſs forbad conſent, or his deliberations were too tardy to keep pace with the ardours of an enamoured prince, who not only gratified his

his wiſhes, without waiting for the diſpenſation, but convinced the grand porter of heaven, that his own keys equalled, in temporal virtue, thoſe of St. Peter, for they unlocked the wealth of every convent thorughout his dominions.

Whatever might have been the diſpleaſure of the holy delegate, as St. Peter did not think proper to interfere in the diſpute, the monarch proceeded to declare himſelf head of the Catholic church.

Thus fell the papal authority in E******, notwithſtanding the fulminations of an army of monks, which, however formidable from the pulpit, carried much leſs conviction than thoſe which iſſued from the *ratio ultima regum.*

The example of ſuperſtitious power, annihilated in one country, certainly weakened its influence in others. The menaces of the papal thunderer gradually ſubſided into remonſtrances; as little regarded by the preſent age, as the former were by the paſt.

Succeſſional rights were diſputed by the parties concerned, and Europe no longer be-

held one half of her people arm againſt the other, at the pleaſure of a ridiculous perſonage, whoſe employments conſiſted in telling over his beads, praying the ſouls of deceaſed catholics out of purgatory, and condemning thoſe of heretics to the flames.

Regular wars and negociations ſucceeded that ſeries of irregular combats, factions, and intrigues, which deſolated whole provinces, and reduced ſociety almoſt to its primitive barbarity.

The progreſs of arts and ſciences, and the diffuſion of literature, gradually reformed, poliſhed, and conſequently tended to equalize the nations of Europe; and by imperceptible gradation, eſtabliſhed that harmony between ſtates, which conſtitutes the preſent balance of power.

While Europe ſhares an equal knowledge of arts and arms, this confederacy, or union of nations, will ſubſiſt; and no principal power will ever wholly ſubdue another.

Human inſtitutions, however, like human beings, paſs ſucceſſively through the ſtates of infancy, maturity, and decay.

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While refinement degenerates into effeminacy, and luxury unnerves the braveſt people; others emerging from barbarity, pour the ſtorm of war on enfeebled nations, and having conquered, learn from the vanquiſhed, the refinement of ſociety, and in turn aſcend the meridian of ſplendour.

Such is the mutability of human affairs, and ſuch the general laws which govern the ſyſtem of the world.

We ſhall ſlightly ſketch the dawn of ſociety, and glance over its progreſs with the impartiality of an obſerver who regards the traces of nature with an equal eye, whether diſplayed in the poliſhed inhabitant of the metropolis, who reſides amidſt a profuſion of beauty and elegance, or diſcerned in the Laplander hutted beneath the ſnow, and buried during a ſeaſon in ſmoke and obſcurity.

Mankind diſtributed through almoſt all the habitable parts of the globe, and formed by nature to aſſociate; converſe, multiply, and gratify every animal want. They hunt, fiſh, or ſubſiſt on the vegetable pro-

ductions of the earth; and are ſeparated into diſtinct ſocieties, by rivers, ſeas, mountains, and yet more by diverſity of climate.

Of the ſeveral claſſes of men, ſome remain on the ſpot on which they firſt exiſted, and others wander from their original dwellings, till nature announces a change of climate, refuſes their accuſtomed food, or preſents an impaſſible barrier.

Endued with inſtinctive and improveable faculties, their progreſs towards civilization depends on the perfection of their organs, the variety that enriches the ſpot on which they are placed, and their intercourſe with other ſocieties, to whom nature has been equally liberal or various in the diſtribution of her gifts.

Experience of what is moſt conducive to human happineſs, and the ill conſequences ariſing from unbounded indulgence, produced laws, at firſt ſimple, few, and generally underſtood; but as property accumulated, and aſſumed a variety of forms, the rights of ſociety continued to multiply, and

laws

laws became more complex, in proportion to increaſing innovations.

However, in the ruder ſtates of ſociety, an appeal to ſtrength is always prior to an appeal to reaſon; right and wrong were conſequently determined by force; and chiefs and leaders ſelected from the ſtouteſt warriors.

But as the conveniences of life were gradually diſcovered and diffuſed, reaſon obtained the aſcendency over mere animal ſtrength, and people found they were more happily governed by thoſe who united the knowledge of their ſocial intereſts, with the courage and force requiſite to defend them.

Government implies the natural and political inequality exiſting between different ſocieties; and alſo between individuals of the ſame ſociety—and true it is, that natural, or original equality does not exiſt. No two animals are organized alike; and the happieſt organization certainly produces the greateſt aptitude for improvement.

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The individual, whoſe organs are endued with ſuperior vigour, and elaſticity, will collect, and retain, the greateſt number of ſimple ideas, compare them with infinite eaſe, and readily perceive the conſequences reſulting from his compariſons. Hence he will diſcern relations imperceptible to groſſer faculties, continually enlarge his ſcale of comprehenſion, and obtain more extenſive and juſter views of the intereſts of mankind.

If, to this mental excellence, nature hath united muſcular ſtrength capable of enduring toil and hardſhip, ſhe hath created a being of a ſuperior order. Inequality between individuals is therefore natural and original.

It follows, that this union of wiſdom and vigour conſtitutes power, to which mankind voluntarily ſubmit; becauſe experience teaches, that ſuch pre-eminent faculties, although exerciſed by beings to whom they bear an exterior reſemblance, are of the utmoſt value in the direction of their affairs, and as certainly beſtowed for the purpoſe of

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conducting them happily through life, as food was ordained for the nouriſhment of their bodies.

Should experience apparently contradict this reaſoning, and it be urged that, in the moſt enlightened periods of ſociety, elevated ſtations are filled by men whoſe capacities are inadequate to their employments, and who are voluntarily inveſted with authority by others, fully ſenſible of ſuch incapacity, my argument is by no means refuted.

For, their duties are executed by proxy, and oſtenſible power ſupported by ſuperior wiſdom and influence.

Having conſidered government as founded on natural inequality, and inveſted with certain powers for the protection of ſocial rights; our attention is engaged by an inſtitution of univerſal influence on mankind, ariſing from the belief of a ſupreme being, and the exiſtence of a future ſtate. It hath been remarked, that theſe opinions prevail with every claſs of men who poſſeſs the leaſt glimmering of reaſon, and it is not difficult to account for their univerſality.

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They evidently originate from the contemplation of nature, and the inſtinctive love of life; the firſt, inclines them to believe in the agency of ſuper-human power, and the latter, in renewed exiſtence. Inviſible influence, like unknown danger, generally excites interior dread. Power that created unnumbered worlds, might be ſuppoſed equally capable of deſtroying them; hence, the dread of offending the being whoſe pleaſure ſeemed to breathe life throughout nature, and whoſe frown might be attended with univerſal deſtruction.

What attributes could mere mortals, whoſe forms are not even as the hundred millionth part of a grain of ſand to the prodigous volume of ſpace, andwhoſe exiſtence is but an inſtant in the duration of time; who have conſtructed ſigns to expreſs what their ideas are unable to graſp, as immenſity, infinity, and eternity;—what attributes could minute and periſhable beings beſtow on Deity?

Their own, with ſuper-added excellence, apparently worthy of divinity; as omnipotence,

tence, omniſcience, and omnipreſence. Thus far, their ideas wear the form of rationality. But occaſionally ſubject to emotions of anger and revenge, they have attributed ſimilar weakneſſes to the being of their fancy, and have conſequently endeavoured to deprecate his wroth by innumerable and abſurd ceremonies and ſupplications.

Let us trace the effects of theſe prejudices on ſociety. Men, endued with talents for government, converted them into inſtruments of power, by inſinuating, that although the Deity was infinitely terrible in his anger, he might nevertheleſs be appeaſed by certain ceremonies, and ſacrifices. But who underſtood them? Thoſe who were intereſted in the illuſion; and who with becoming gravity performed the myſterious rights proper to calm an offended and incenſed Deity. Another ſtep conferred abſolute power on theſe mediators between the Deity and his people. They undertook the office of promulgating his laws, and became the ſacred oracles of divinity. They executed their taſk with the profoundeſt policy, and

involved them in impenetrable obſcurity. Their reign, during the ages of ſuperſtition, was the moſt tyrannic that human nature could poſſibly groan beneath; and they undoubtedly ſupported the doctrine of an incenſed Deity in its full force, by becoming themſelves the executioners of divine vengeance.

Literature hath finally triumphed over ſuperſtition and her attendant horrors. Men are no longer broiled alive becauſe they cannot comprehend inexplicable problems of arithmetic, or conceive that a ſingle unit is equivalent to three, and three of no greater value than one. The vaſt regions of ſcience are explored in ſafety, and perſecutions equally cruel and impolitic, no longer deter the penetrative vigour of genius from its purſuits.

Philoſophers, whoſe ſearch is after truth, and who enquire into whatever is uſeful and intereſting to their fellow creatures; who employ the light of reaſon to diſcern and avoid the paths of error; theſe lovers of wiſdom have carefully examined the ſyſtems

which have alternately produced the moſt dreadful and the moſt ſublime effects.

The excellent ſyſtems of morality they have explored, are exceſſively weakened by the innumerable abſurdities with which they are connected. Of the latter, what they could not expunge, they have endeavoured to render innoxious.

Ideas repugnant to human nature, are never generally diffuſed.

One man hath perhaps enjoyed the utmoſt happineſs that human beings are capable of; he reſigns his breath with the hope of having that happineſs renewed. Another, hath been ſupremely miſerable; he dies with the perſuaſion that future exiſtence ſhall reward his ſufferings.

The philoſopher ſubmits to this univerſal law of nature without repining, but does not prefer annihilation. From whence, this inference, may be drawn; that, as infidelity and ſcepticiſm connect the diſbelief or doubt of a ſupreme being, with the diſbelief or doubt of future ſtate, doctrines ſo repugnant to the hopes and wiſhes of mankind can never become very prevalent in ſociety.

To combat infidelity is an agreeable taſk; but to quote opinions which, however elegant and ingenious, are too feeble to convince; or to load the mind with a ſeries of abſtruſe reaſoning, when the plaineſt combination of truths are ſufficient, would be to ſurrender at diſcretion to the ſceptic, who may be diſarmed at pleaſure. We ſhall therefore lead immediately to conviction; and, as to manifeſt the exiſtence of creative power is to prove a ſelf evident truth, we begin with demonſtrating the following axiom.

A part, is leſs than the whole. The words whole, and part, are eſtabliſhed ſigns of ideas; the relation between which, is intuitively perceived, by the aid of a preconceived idea, exiſtence.

What is exiſtence?

The occupation of ſpace.

What is ſelf exiſtence?

Supreme power. Deity.

For, ſupreme power is to ſimple exiſtence, what cauſe is to effect,

There is no effect without cauſe;

Conſequently, there is a Deity.

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We preſume this reaſoning is free from ambiguity, and beyond the reach of metaphyſical ſophiſm. We are aware that *exiſtence* has been doubted; but as in metaphyſical reſearches, the mind unhappily paſſes from exquiſite refinement, to an obſcure and imperfect train of thought; arguments ſuggeſted during ſuch mental imbecility, are certainly unworthy of ſerious refutation.

Contemplations on divine being, are not improperly followed by reflections on practical duty; and here, we would recommend uniformity in religious rites.

It is obvious that diviſions of ſects, are diviſions of ſociety, which ought not to exiſt. They are ſources of contention and cabal; and frequently occaſion diſcord and diſquiet, where general harmony would otherwiſe prevail. Why ſhould not the natives of this kingdom unite in one eſtabliſhed form of worſhip, when their religion is eſſentially the ſame, for do they not all profeſs Chriſtianity?

The C***** of E******, diſencumbered of the ſuperſtitious forms of the Romiſh, and

and freed from thoſe tenets which favoured deſpotiſm, cannot, to the unprejudiced mind, afford any reaſonable grounds for diſſention.

We dare appeal even to diſſenters themſelves, for the juſtice of theſe remarks; and conſcious that uniformity of worſhip inſenſibly creates harmony of opinion, while diſſention produces an oppoſite effect; we ſincerely wiſh the latter, as a political evil, eradicated by the mild, but perſuaſive influence of truth and reaſon.

Theſe ideas do not imply a wiſh to infringe the laws of toleration, the ſpirit of which conſiſts in permitting foreigners, or their deſcendants, the free exerciſe of their habitual worſhip; alſo ſuch of his majeſty's ſubjects, as are educated in forms peculiar to certain parts of his dominions. But toleration is evidently abuſed, when individuals aſſume clerical functions, form new ſects, and fill the minds of their followers with the groſſeſt abſurdities; abſurdities equally prejudicial to the intereſts of ſociety and of religion. We hold the religion of

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our country, and the rights of mankind, equally ſacred. Hence, tho' conſiſtent with theſe rights, a Turkiſh moſque, a Jewiſh ſynagogue, and an Indian pagoda might be erected at three of the angles of a ſquare, a methodiſt chapel would have no claim to the fourth.

We find that ſocial wants multiply, as the productions of nature are diſcovered and applied to the various purpoſes of uſe and pleaſure; and that the growing intercourſe between individuals, occaſions progreſſive changes from barbariſm to civilization, from civilization to refinement. At the middle period, the grand intereſts of mankind are known; at the latter they are obtained.

Cuſtoms, and manners, the offspring of ſocial intercourſe, are in general influenced by climate, temperament, and the degree of national refinement. Some few are fixed, becauſe dependant on the genius and legiſlation of the people; but the far greater part, originating from cauſes which loſe their influence as the mind expands,

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ſecede to others founded on more enlightened conceptions of men and things.

Dreſs, ceremonies, and amuſements, are external characteriſtics.

The firſt, in poliſhed ſociety, is generally attractive and pleaſing; perhaps the more ſo from its variety. Reaſon equally approves the gay, the grave, the ſplendid, and the plain, when diſtinctive of the mind and manners, or conformable to rank and fituation. Abſurdities of dreſs only prove that folly is more prevalent than wiſdom.

Ceremonies may be conſidered as ſocial honours granted to ſuperior exertions of virtue and ability, or reſpectful attentions to rank and office. They are the dignities of ſociety, although ſometimes ſo inconſiſtent as to degrade thoſe perſons and things they were deſigned to exalt. When attended with improper humiliations, they are diſpleaſing and offenſive to enlarged and cultivated underſtandings.

We might inſtance proſtration upon the earth, the exact type of ſlavery. Kiſſing an old ſlipper; and others, which originally manifeſted

manifeſted the intoxicating influence of power on the individual who admitted ſuch degrading attitudes, and the extreme ſervility of thoſe who practiſed them. If yet retained as mere forms, they impeach the manners of enlightened people.

Public amuſements, contributing to the health of government, by unbending the mind and ſoftning the cares of life, are, under certain reſtrictions, promoted by the legiſlature; and in no inſtances whatever is the degree of national refinement more truly aſcertained, than in theſe occaſional relaxations.

The character of a reflective people obtains with us, even in our hours of recreation. We analize our minuteſt pleaſures, and our ſenſations are uſually followed by reflections on the cauſes which produced them; reaſon may therefore be termed the ſelf-elected arbiter of our amuſements. But as the ſtreams of pleaſure wander in various directions from their ſource; claſſic knowledge, elegant diſcernment, and political diſcrimination, ſhould erect the ſtandard of taſte, and conduct us to amuſe-

ments poſſeſſing the happieſt influence on life and manners.

The national theatre is entitled to the firſt rank of public diverſions. Well repreſented comedy is an exact picture of living manners; and forms at once an admirable ſatire on the follies of the times, and an elegant exhibition of domeſtic virtues and accompliſhments.

Tragedy preſides over the ſtronger paſſions. Her ſtyle is ſublime, as the virtues ſhe repreſents; and it is equally her province to diſplay the ſanguinary conſequences of ungoverned rage, or melt the ſoul at elegant diſtreſs.

The impreſſive exhibition of patriotic heroiſm, reminds the ſpectator that ſimilar ſcenes may be again realized on the great theatre of life, and himſelf called forth as principal actor.

An acquired taſte for Italian muſic gave birth to the eſtabliſhment of an opera. There is an undoubted affinity between the language and muſic of the ſame country; and thoſe who are pleaſed with the purity

and ſmoothneſs of the lingua Toſcana in bocca Romana, muſt be charmed with a ſpecies of harmony delicate, flowing, and varied as the Italian.

The opera, however, is not undefective. Recitative performed in language partially underſtood, is monotonous and inſipid. But we are reſcued by the introduction of airs frequently delightful, and always heightened by the brilliant cadences of the vocal performers. We cannot avoid remarking, that thoſe unfortunates, whoſe tones poſſeſs neither the firmneſs of maſculine vigor, nor the delicacy of female ſweetneſs, have modes of action peculiar to themſelves, and by no means agreeable to true taſte.

Their attitudes, if they admit of compariſon, reſemble thoſe of an aukward female; and the ſtage ſtrut of theſe warbling heroes, would excite riſibility even in a ſtoic.

Much character is introduced in the dances, which are occaſionally pathetic, graceful, and comic. The dreſſes and decorations are alſo ſplendid; but notwith-

ſtanding theſe aids, the amuſement is inferior to the repreſentation of a well-written Engliſh drama.

The powers of muſic have been felt and cultivated in all ages. The preſent, perhaps, ſurpaſſes the former, in the theory and practice of an art capable of infinite combinations, and affording one of the moſt delightful amuſements of ſociety.

The taſte of England at this period, may be determined by the recent commemorations of Handel, who excelled in grandeur and ſublimity of compoſition. The extraordinary numbers and ſkill of the band, both vocal and inſtrumental, ſupported that fullneſs of harmony which characterizes the powerful genius of the maſter. Theſe performances in Weſtminſter Abbey, were attended by the royal family, and the principal nobility and gentry of the kingdom. Higher honours could not be paid to the memory of Handel, nor ampler juſtice rendered to his talents.

The ſenſations of this auguſt and numerous aſſembly, are happily expreſſed by a poet,

poet, ſublime in language as the great harmoniſt in muſic:—

" They were all ear; and took in ſtrains
" That might create a ſoul under the ribs of Death."

The merit of muſical compoſitions, conſiſts in the proper choice of ſubjects, and in the maſterly variation and arrangement of them; taſte is then fully gratified by the commanding powers of judgment and expreſſion. Wherever this art is cultivated, its ſtyle is worthy of attention; for pleaſing compoſitions attune the mind and invigorate the ideas.

Although genius delights to wander through all the labyrinths of ſound, and charm the ear with variety of meaſure; although it manifeſt its power over the ſenſations, by elevating the mind with ſublime expreſſion, or depreſſing it with the notes of woe; although it fire the ſoul with martial ſymphonies, or pour into the boſom thoſe melting ſtrains which inſpire the tender paſſions, we think amidſt this luxuriance

luxuriance of harmony, a predominant character in muſic ſhould be eſtabliſhed.

A maſter of the tuneful art, ſhould be ambitious of originality of ſtyle; or if, like the bee, he mingle foreign, with native ſweets, he ſhould ſo blend them as to render it impoſſible to diſcern from whence they were extracted.

It may be farther obſerved, that the ſtyle of our national muſic ſhould be congenial to the ſentiments and manners of a brave, free, and poliſhed people.

The aids which muſic derives from the mechaniſm of inſtruments, are ſufficiently obvious. If the perfection of them conſiſt in richneſs and accuracy of tone, and extent of compaſs; it is evident that invention and improvement cannot effect too much. We muſt therefore ſmile at the ſimplicity of thoſe Grecians, who fined one of their capital muſicians for augmenting the ſtrings of his lyre. It appears they were incapable of diſcerning the difference between an increaſe of ſounds, and the miſapplication of harmonic powers.

In

In a ſelection of reveries, ſome of which are profeſſedly military, we cannot be wholly ſilent on the utility of martial compoſitions.

Muſic gives brilliancy to the parade, enlivens the march, and animates the battle. The ſound of cannon invigorates this harmony of the field, and enhances its grandeur and effect. When theſe concerts are overpowered by the thunder of the war, and the heat of the battle, they ſhould be occaſionally renewed in other parts of the line.

Whoever has obſerved the length of time which troops are obliged to remain under arms, their frequent halts in different poſitions, and the conſequent fatigue of expectation, will readily allow that field muſic is admirably calculated to attune the mind during the hours of inactivity and ſuſpenſe, and heighten its tone at the commencement of action.

An officer who commanded in the Imperial army, and who has treated of the philoſophy of war, conceived an idea of intro-

introducing certain diſcords, capable of unnerving and terrifying the enemy.

We queſtion not his practical knowledge; but his philoſophy is unfortunately of the half-reaſoning ſpecies; for ſuch tones muſt have poſſeſſed an equally diſpiriting influence on his own troops.

Fame, indeed, relates that a general of the firſt claſs, remarkable for his taſte and ſkill in muſic, (the late king of Pruſſia,) frequently aſſailed the ears of his enemies with a powerful and rapid ſucceſſion of diſcouraging ſounds, accompanied with ſuch ſtriking effects, as to throw them into viſible confuſion and diſorder; but it is probable they iſſued from his cannon and muſquetry.

If the reverie be a ſpecies of waking dream, another degree of mental abſtraction may ſuſpend awhile the faculty of thought, until a new and involuntary ſucceſſion of ideas ruſh on the vacant ſoul, and occupy the ſenſorium of reaſon and reflection.

Such probably was the ſtate of Selim the ſon of Mirza, when the genius of inſtruc-

tion

tion ſtood before him. Wouldſt thou fill thy cup of knowledge at the fount of wiſdom? ſays the viſionary brightneſs. Doſt thou wiſh that the ſacred luſtre of truth ſhould irradiate thy ſoul? hear thou from my lips the tranſactions of other times, and examine the deeds of mankind in the mirrour of contemplation.

The higheſt of the high, commanded the angel of affliction to darken the ſoul of the monarch of Abenſarat.

The ſpirit obeyed, and reaſon ceaſed to illumine the ruler of the people.

Juſtice demanded, that the lawful heir of the crown ſhould aſſume the reins of government, and conduct the affairs of the public, during the abſence of his father. But the dæmon of ambition had ſown the ſeeds of diſcord in the hearts of the omrahs and great men of the realm, and truth and equity were loſt amidſt the tumult of opinion. The intereſts of the kingdom were neglected for the intereſts of party; and while the rights of the prince were appa-

rently the ſubjects of diſcuſſion, contentions for miniſterial power influenced their debates.

While the regal authority was thus ſuſpended, and intrigue, by uſurping the powers of government, ſhook the fabric of the conſtitution; a perſonage aroſe, whoſe opinions were dictated by a zealous attachment to the welfare of the public; one, whom ambition could never corrupt, nor ruin terrify; who neither aſpired to wealth nor honors, nor coveted the giddy and changeful approbation of the populace. Conſcious virtue and integrity dignified his mien, while the language of perſuaſion flowed from his lips. The patriot thus addreſſed his ſurrounding countrymen:—

Ye men of Abenſarat, on whom the hand of providence hath laviſhed unnumbered bleſſings, whoſe ports receive the various treaſures of the globe, and whoſe valor and wiſdom are reſpected by the nations of the earth; ye, who have obtained and enjoyed the innumerable advantages of a free and

equi-

equitable government, ſilence not the voice of truth in your councils.

The being who preſides over all things, and beholds thrones and empires levelled with the duſt; with whom kings are but men, and men but as the ſand of the ſhore; that omnipotent being has withdrawn the light of reaſon from the monarch of Abenſaret.

Let us implore the power, before whom the wiſdom of the wiſe is but folly, and the ways of mankind perverſeneſs; let us implore that power, to relume the mind of our afflicted ſovereign, and reſtore him to himſelf, his family, and his people.

Hear the councils of truth, O ye men of Abenſaret, that the according voice of nations may proclaim ye the people whom wiſdom delights to guide.

Ye have a prince, juſt, generous, and accompliſhed. Place him on the throne of his father, and ſay, until it ſhall pleaſe the ſupreme diſpoſer of events to renovate the faculties of our afflicted ſovereign, and while thou treadeſt the paths of juſtice, maintaineſt

the

the ſtatutes of theſe realms, and ſeekeſt the welfare and happineſs of thy ſubjects, thou, and thou only we ſhall obey.

Thus, O ye men of Abenſaret, ſhall expecting nations applaud your judgment, and the wiſdom of ages bear teſtimony to your virtue.

A greater power than ye can control, hath deprived ye of your monarch, ere the angel of death has ſevered the thread of his exiſtence.

What remains for ye then but to inveſt his ſon with regal authority, or behold that authority fade away; the yet glorious ſtructure of your conſtitution diſſolve into air, 'and like the baſeleſs fabric of a viſion leave 'not a wreck behind.'

Harken then to the voice of truth O ye inhabitants of Abenſaret!

FINIS.